THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Behold, I say unto you that ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would to dwell with the damned souls in hell." BOOK OF MORMON, MORMON 9: 4.

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LIVE THE GOSPEL*

ELDER REY L. PRATT

OF THE FIRST COUNCIL OF SEVENTY AND PRESIDENT OF THE MEXICAN MISSION

I SINCERELY TRUST, my brethren and sisters, that I may be inspired by the Lord, and to that end I ask for an interest in your faith and prayers.

In the missionary work in which I am engaged it is always refreshing and is a very great inspiration to us to come to conference and to get into contact with the body of the Church and its leaders. You realize, my brethren and sisters, that frequently for six months at a time we are on the firing line. We are away from the wards and the stakes with their activities, and out of contact, except of course by correspondence, with the auxiliary organizations of the Church and that which is going on at home. Therefore, I say again, it is refreshing and inspirational, and I think it is of great benefit to the work that we are endeavouring to carry forward, that we should assemble with you in conference. I thank the Lord for this privilege.

I feel especially thankful to the Lord to-day for my membership in this Church. I feel especially thankful to Him for the assurance that I have in my heart that the Gospel is true. I thank the Lord that I am not in doubt, for I find a great many people in the world in doubt concerning the means and the way of salvation. I wish to bear you my testimony that I do know that the Gospel of Jesus Christ, which is the power of God unto

*An address delivered at the second session of the Ninety-ninth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., October 5th, 1928.

salvation, is restored to the earth in this day and age. I do know that the Lord spoke to Joseph Smith, and that He raised him up and made of him a prophet through whom He effected this great restoration.

I sense the responsibility of preaching the Gospel of salvation unto the children of men, for as I peruse the scripture I find that it is the intention of the Lord that the Gospel shall be preached in all the world for a witness unto all nations, and He has decreed that it should be done before He should come again to earth. That responsibility rests upon us as a Church. Those who hold the Priesthood hold it for the purpose of administering in the things that pertain to the salvation of the children of men, as well as for themselves.

THE "MORMON" MISSIONARY FORCE

I rejoice in the faithful labours of the missionaries who are sent into the field. It is marvelous to me as I contemplate that year after year we keep up the great force that we have out there; that the brethren at home are able to find the young men to fill the vacancies caused by the release of those who are in the field. When I contemplate the conditions of the world to-day and the environments that encroach upon us a Church, the evil if you please (not all that is in the world is good—and there are many temptations that our young folks are beset with in their working hours, in their school life and everywhere that they mingle), I marvel that out of this comparatively small body of people, when you come to compare it with the world at large, the Lord is able to select and send out that great number of young men and young women who are worthy to bear His name and to preach the principles of the everlasting Gospel to the people of the world. They do not all come prepared, my brethren and sisters. They are not all versed in the scriptures. A great deal of the teaching they have received at home has been along lines that do not particularly qualify them for preaching the Gospel. But they come with faith in their hearts, they come with a desire to serve, and the vast majority of them come with a strong testimony that the Gospel is true; and they teach it from that standpoint. They teach it as though they know whereof they speak. They have faith that the principles of the Gospel that they are sent to teach are indeed true, and are a means of salvation unto our Father's children.

We have, my brethren and sisters, a message of repentance to declare to the world to-day. I rejoice in the teachings of this conference so far, and in the not uncertain terms in which we as a people have been made to know the dangers that beset our paths, and the certain call of repentance that has come to us. I feel that we should look things squarely in the face as they exist in the world to-day, and not let ourselves sleep in the idea and

the thought that because we are members of the Church we are safe, or that because we are prosperous all is well.

I have rejoiced in the report of the President of the Church to-day regarding the great prosperity that is attending the Church, making possibile the great building campaign that is being carried on. But there are other things in the Church, my brethren and sisters, that touch our lives, and we should look to them as well, for the Saviour said:

For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

And again, when the disciples asked Him which was the greatest in the kingdom of heaven, He placed a little child in their midst and said unto them:

Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

THEORIES OF MEN OFTEN WRONG

Become converted to what? Speaking in a large sense, converted to the fact that God is, that Jesus is the Christ, the Redeemer of the world; converted to that extent that we can exercise an implicit faith in God and in the saving principles of His Gospel that He has restored to the earth for our benefit, for our good and for our salvation. Specifically, it means being converted to the Gospel. Are we, as a people, converted to the necessity of living the Word of Wisdom? Except we become converted sincerely and in the same spirit that a little child is converted, and is humble, and receives without qualification the teachings of his father—unless we become so converted to the Word of Wisdom and the principles of honesty, of justice, of brotherly kindness, of love and of tolerance towards all men—I fear we are still barring ourselves from participation in an ultimate exaltation in the kingdom of our Father in heaven.

I deplore the fact that there is evil existing, but I cannot ignore it, my brethren and sisters. This evil, thank the Lord, does not exist to the same extent among those who are members of the Church of Jesus Christ, as it exists in the world. We find unchastity, immorality, lack of temperance, lack of reverence for God, or for man, or for law. We find men imbued with the idea that all is right if they can get by with it. But it is not, my brethren and sisters. The Lord will not be mocked, and He has given us a plan which He expects us to live up to. I pray to Him that I may be sincere all the days of my life. The greatest anxiety is that I may not falter by the wayside, that my faith may remain firm and that my testimony may grow and be strong; and after that, I pray for my loved ones. I have passed through peculiar experiences in my life and have met sorrow by reason of having to lay away my loved ones. But, as I contemplate those who have gone to the great beyond in their innocence, I would

ten thousand times rather that they should all go than that they should make shipwreck of their faith. What would it profit me if they were to gain all the wealth of the world, or all the education in the world, or all the honours of the world, and lose their salvation in the kingdom of our Father in heaven? It would bring to me only sorrow.

I rejoice in the testimony that I have of the Gospel and the opportunity that has come to me to labour in the ministry for those who are in darkness. My heart goes out to our Father's children who are in the world. I do not censure them because of the conditions which I have explained; I only feel sorry for them and have an overwhelming desire to carry to them the uplifting principles of this great Gospel, and to carry them in such a way that my testimony might carry conviction to their hearts that they are true. That is the greatest desire I have in the world.

LOYAL CITIZENS THE GREATEST NEED

In my ministry I have tried to imbue the young missionaries who are labouring with me, and who have laboured with me in the past, with the thought that if they will take care of the work in the field, and labour for the uplift of our Father's children, they need not put in any time worrying about what kind of an impression they will make when they come home. Something has been said here to-day concerning the danger that besets the missionaries upon their return home, and the thought has been voiced that some provision should be made to give them something to do in the Church. I have tried to impress them with the idea that the Church is very well officered and very well manned, and perhaps there may be no available place for them even as officers in an auxiliary organization, when they get home. I try to impress upon them the idea that the Church is very much in need of good, honest members. No one can deprive them of being that, no matter how little they might be called upon to do. They can labour zealously in keeping the commandments of the Lord. They can set examples worthy of imitation. They can bear their testimonies to their fellowmen. They can put themselves in a position to be useful. And even in the auxiliary organizations, as I have observed them, in the little contact I have had with them, one of the crying needs is for good membership. We are pretty well officered, but we need one hundred per cent. good membership in all of these auxiliary organizations of the Church; and each missionary who goes home is qualified, if he will but continue in the spirit in which he has laboured out there, to be a splendid member in any organization in the Church or in any society that is uplifting in the world.

May the Lord bless us and help us to understand our duties in the Church and help us to perform them faithfully, is my prayer in the name of Jesus Christ. Amen.

THE TRUE CHRIST AND HIS GOSPEL

Elder Aubrey J. Parker

In answer to the query as to "Why has religion lost its hold on the people?" a leading scientist has declared that "The need of the hour is a new conception of God."

This statement is tantamount to an admission that the old conception of God is wrong. "Mormonism" says: "What the world needs is the true conception of God." Or, saying it in the Lord's own words, that: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17 : 3).

Above everything else that "Mormonism" lays claim to, is the fact that God has indeed spoken from the heavens in these the last days, in fulfilment of the scriptnre found in Revelations, 14th chapter, 6th and 7th verses. This, to some, is a startling statement; but to one who will use his God-given gift of reason, it sounds sensible. "Come now, let us reason together," says Holy Writ—and it is reason which enables man to serve his fellows and his God. Jesus, while upon earth, said: "He that hath seen me hath seen the Father"—not that He meant that He was the Father, but that He was like unto Him. In another place he said: "I do nothing of myself; but as my Father hath taught me." (John 8 : 28).

THE REAL FATHER

To know God—how is it possible? One of the channels through which this knowledge may come is the principle of faith. Man could not go to God, so God came to man, in the person of His Son, whom He gave to the world. John, chapter three, verse sixteen—a world favourite verse among the Christian churches, tells us that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." That the Son should be like unto His Father is only natural.

It has become a theological habit to consider God in the abstract, thus befogging the view and retaining the mystical reasoning which has been handed down from the early Catholic fathers.

The Gospel according to "Mormonism" is of such a nature that even the unlearned in the schools can partake of its beauties. A knowledge of "the Father" can be gained by a child-like faith, as is instanced by Jesus Christ when He said: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matthew 18: 3).

We may know "the Father" through the Son. As Jesus said: "No man cometh unto the Father, but by me." So the pertinent question is: "What think ye of Christ?"—what manner of man was He? Is the Christ of "the creeds" a warm, pulsating,

human Christ, who is touched by our infirmities? Does the Christ of "the creeds" satisfy the human yearning for the highest form of Divine love—retrieving the lost ones of the fold from the deepest depths of death, and saving them from destruction? No cold, matter-of-fact "Credo" can satisfy the yearning of a child of God for his Father—a Father who goes out to meet the prodigal, and who is ever looking for the return of the absent son. We must be able to know "our Father who dwells in the heavens," and our Brother also, Christ Jesus, The Holy One.

The Christ of "the creeds" is a complex character. To one, He is the Supreme Mystic; to others He is but one of the "Masters," due to appear at fixed periods of time.

The "Man of Sorrows" of the New Testament has many interpretations put upon Him, and many explanations given of His wonderful personal ministry and ultimate crucifixion, all of which is a matter of history.

DISCREPANCIES IN "THE CREEDS"

The character of the Christ-man is to most all men an accepted fact; e.g., the greatest of all time. But the work and mission of this Man is an open question, and speculation is rife as to who He is and what He accomplished by His life and death.

Many aver that He lived to personify the principle of Love—and that the Christ-man is no more, but that the principle remains. The principle, they say, is God, as it is said in the scriptures, that "God is Love."

The majority of Protestant believers take the stand that God is spirit, and that this "Spirit" took upon itself flesh in order to manifest itself among men, and then cast off "the scaffolding of flesh" to go back to a "spiritual heaven."

They teach that Christ is God; that Christ and God are one and inseparable; and that God is "three in one and one in three"—the Father God, the Son God, the Holy Ghost God. Yet Christ was and is the God of this earth—there is no other.

Again, it is the teaching of many that Christ sits at the right hand of God the Father, from whence He shall come to judge the quick and the dead. That is where Stephen saw Him sitting, when the heavens were opened unto him, as he was being stoned to death.

Truly, the Christ of "the creeds" is a strange Being. The Christ of the scriptures is not so, but is supremely natural in that He could weep with those that wept, and rejoice with those that rejoiced.

The creeds mystify the Christ; but to be of real human aid the Christ must exemplify the brotherhood of man, as set forth in the great sermon which He preached upon the Mount.

The Christ of "the creeds" needs to be reconstructed to meet the demands of men to-day.

The mystic Christ of the Roman creed is subject to the sleight-of-hand of the officiating priest, who "elevates the Host"—i.e., the "real body of Christ"—and drinks "the real blood of Christ."

Is the Christ of this creed compatible with the simple "faith once delivered to the Saints?" Do they not "crucify the Christ afresh" every time they offer up the Eucharist?

Does the Christ of "the creeds" satisfy the human longing for divine relationship? The human being feels himself bound to earth with its humble association; and the Christ which he is taught to believe in is so high and holy and mysterious to him that he cannot conceive of Him as an "Elder Brother."

The Christ of the Four Gospels is the Man "meek and lowly," who had not where to lay his head—He whom the common people heard gladly. Why? Because in His message to them was hope for "the meek," for He promised that they should "inherit the earth." Even the little ones were suffered to come unto him. The Christ of the lofty steeple is not often the Christ of the lowly garret; but worldly riches and worldliness had no charm for the "lowly Nazarene."

SIMPLICITY AND PURITY OF THE GOSPEL

He lived in a world where sickness, sorrow, sin, disease and death were ever in evidence. And there He went about doing good, healing the sick, curing the blind and making the lame to walk. This is the Christ we would declare unto you—a Man acquainted with grief.

In this way we are led to believe that it is ever thus, that the pure and undefiled Gospel of the Lord Jesus Christ is not received gladly by the high and mighty ones of the earth; it is "just too simple" for them; yet "the wayfaring men though fools shall not err therein."

This is the work which the true witnesses for God must needs do. They must make Christ fit into the common life. For are not the "common people" in the majority?

The lofty flights of oratory, which were needed in the past to tell of the Saviour, are to be "done away" and the plain, unvarnished truth is to be declared to the people.

The Gospel is again being preached in all its purity. Men shall see in the Son of God, one who was tried like unto them in all things. He is the carpenter's Son, a Labourer, One who can truly sympathize with the most humble toiler who earns his bread by "the sweat of his brow."

Yes, this is the Christ that men need: The Saviour of the world, who partook of its sorrows, so that when He tasted of its joys, they were the sweeter for His having tasted the bitter.

(*Continued on page 268*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, APRIL 25, 1929

EDITORIAL

CHANCE

Monte Carlo is the gambling centre of the world. That makes it, spiritually, the ugliest spot in Europe.

The physical setting of the place is surpassingly beautiful. Monte Carlo lies towards the lower end of the French Riviera, on the "Azure Coast" of the Mediterranean. The bluest of clear blue skies and the bluest of dark blue water meet there, with a rugged shoreline of gigantic red-brown cliffs and green slopes, all under a flood of perpetual sunshine. The soul is uplifted in response to the never ending yet variegated glory of the day-long shoreline. The Riviera is the winter play-ground of Europe, where tired bodies and brains may be brought back to health.

On a rocky promontory, in the midst of the riot of colour and light and easy climate, lies the tiny principality Monaco and its city Monte Carlo, the home of the Casino, the diamond-studded, art-adorned, garden-girdled, soul-blunting, nerve-tearing, gambling hell of Europe. Outside, sea and sky, mountain and forest, fresh air, light and beauty, and healthful relaxation; inside, windowless rooms, noiseless carpets, nude women on canvass and in sculpture clinging to walls and ceiling, voiceless gamblers, worship of pitiless chance, tense nerves and bodies ill at ease.

Long, green cloth-covered tables are set at easy intervals in the huge rooms. At the ends and sides of the tables are officers of the Casino, and ranged around, sitting and standing, are people from all parts of the world, "trying their luck" or gambling their lives away. There, a "new-rich" thinks himself on a par with princes as he crowds thousand-frank bills into the casino drawer; opposite, sits a wasted aristocrat, hoping to recoup the lost fortunes of his house; lower down, a thin-fingered but motherly-looking woman is seeking forgetfulness in the game; yonder, a young woman, saturated with the vices of fashionable life, is almost frantic with suppressed excitement; at the next table, two peasant women consult in whispers, and bet slowly; nearby, two Chinese, man and wife, enter coolly into the game; there, a middle-aged man with a dangerous look in his eyes, is playing his last stake. Mercilessly, the wheel spins round or the cards are dealt, and the money is raked into the casino bank—literally with small wooden rakes. The gambler is sure to lose, yet the evil seizes upon him; if he wins a little, he must win more; if he loses, he must win it back. But, it is a hopeless contest.

There are no taxes in Monaco; the income from the gambling concession pays for all public improvements and leaves a vast fortune over for the Prince of Monaco and the concessioners.

The place is respectable enough, according to superficial conventionalities. Minors are not allowed in the place, nor students, nor citizens of Monaco, nor certain public officials. Ample officers are present to prevent any disturbance. Those who in despair take their own lives after having lost their all, must go outside for their final life-act. But, the four swinging glass doors at the entrance are diamond scratched with a thousand lines—mute tokens of the wealth of those who frequent the place and of their nervous tension. The place is respectable enough; but poison in a crystal vial remains poison still. There may be art in hell.

Chance is another name for superstition; the arch enemy of progress. It is ignorant and arrogant, cowardly and boastful. Its changing moods vary with its imaginary hopes and fears. Where chance rules, there is blood and horror, poverty and dismay, fear of the unknown and an "eat, drink, and be merry, for to-morrow we die." Advancement stops. If blind chance rules, what can man do? Belief in chance is the foster-mother of every dark age.

There is no chance! Law is the order of the universe. All events are threaded upon law. Even the white ball of the roulette wheel moves in obedience to law—the impulse given the wheel and the twist to the oppositely revolving ball. Were we wise enough, the berth of the ball in the wheel might be calculated. Upon order have the worth-while gifts of our day been built. The will of man, the product of his eternal free agency, resembles chance; but even the will of man to its own destruction, can never transcend, but only oppose law. Order always wins over the opposing will of man. No matter how stubborn the human will, the swiftly moving locomotive will destroy the man who does not move off the track.

Human life exists amidst the play of many forces. Sometimes in the lesser affairs of life, because we do not understand all, we can not explain how or why events occur. But, in the large affairs there need be no doubt. The law of cause and effect rules in human life. Does not human experience testify that thrift increases prosperity; that morality induces health; that prayer brings comfort; that trust in God gives assurance of happiness? Has any man yet failed to win strength from faith? Does not courage come from light which ever comes from the recognition of law?

The Gospel of Jesus Christ is one of purpose and obedience to law. The plan of salvation is an orderly program laid out for the earth-life of God's children. Men are upon the earth not by chance but in conformity to the divine plan. Thus comes courage to live and to act. A universe of chance is horrible to the mind

opened to the meaning of life. We may not understand every turn and twist of life—material or spiritual—but we know that the law of laws, the Gospel, will bring order out of apparent confusion, and will lead man into joy here and exaltation hereafter—if the law is obeyed. The builders may make many a side trip, take many an unnecessary step, idle away many a moment, be delayed by many a change in weather or human temper, but in the end, sooner or later, the architect's plan and the builder's purpose will stand realized, a product of law and order. The courage of eternity rests upon such faith.

Chance is hell; law is heaven!—W.

SOWING SAWDUST ON THE BRICKS

Two boys were playing on the street. Shouting lustily, they drew handsful of sawdust from boxes, and scattered it over the paving bricks. They were sowers, even as the sowers of good seed; but their seed was dead, lifeless—it but littered up the roadway.

There are two distinct types of sowers. There are those who go out with good seed, who recognize that good may be done in this life, and who are willing to fulfil the mission of their creation. And there are those who go about strewing the paving stones with sawdust, doing nothing for the benefit of others, idly scattering rubbish as they go.

Are our thoughts as sawdust, or as fertile seed? Do they grow in our minds until they ripen into good words and deeds—messages of cheer to our fellowmen, and acts of kindness to those in need? Or are our thoughts as sawdust, able only to clutter up our minds, distort our vision, make us selfish, unkind to others, scornful of good, and unable to do our part for the benefit of humanity—in short, are they nothing but trash strewn on barren ground?

When a friend is in need of our help, do we reach out in brotherly love, grasp his hand in fellowship and give him the comfort that he needs? Do we fill him with the bread of life and give him hope and trust in God? Do we "clothe the naked" and feed those in want, either temporally or spiritually? Do we sow the seeds of good and give the Lord the glory of the harvest? Or do we shun those who seek our help and advice? Do we give them sawdust when they ask for bread, slam the door in their faces when they seek our aid, and clutter up their lives with trash, keeping them barren and unfruitful? Do we silently and joyfully serve mankind as we would be served, or do we gleefully shout our own praises, lead selfish lives and make more work for those who come after?

We Latter-day Saints, whether at home or abroad, whether on

land or at sea, whether rich or poor, have a mission to perform. It is our privilege to do good, to sow the seeds of righteousness and truth in the hearts of men. Our life mission is to prove and improve ourselves while in this mortal life, by helping others—not by vainly shouting our own merits and tossing hindrances in the way of other folk. We have a message of life—good seed—to sow abroad. Why then should we scatter sawdust?

It is our privilege so to live that our good examples, our thoughts transformed into words and deeds, may brighten the lives of those around us. We have the keys of the Gospel of salvation for all the world. In this latter dispensation, the Priesthood of Almighty God, our Father and Creator, has been restored to the earth again—given of God to men for their benefit and advancement, for their salvation and exaltation in His celestial kingdom. We have the Light of the world—our Saviour, Jesus Christ—as our Leader; let us use our knowledge to follow Him and be shining examples of good to all humanity.

When we sow our words and acts in daily life, let us do it in sincerity, full of faith in the Lord, seeking the welfare of those with whom we come in contact. Let us give of ourselves in the service of the Master. Let us live and preach and teach the Gospel as it has been given to us in these latter-days. Let us sow good seed—the seed which will bring forth fruit meet for our Master to look upon; let us not vainly strew sawdust on the paving bricks.

WESTON N. NORDGREN

PRESIDENT WIDTSOE VISITS CENTRAL FRANCE

MEMBERS AND FRIENDS throughout the Lyons District were led to rejoice immensely by the visit of President John A. Widtsoe of the European Mission, during the last week of March.

President Widtsoe was accompanied to the various branches by Mission President P. Rulon Christensen. In the course of his visit three conferences were held, beginning at the branch of St. Etienne on March 26th and proceeding on the following two nights to the branches at Lyons and Grenoble.

Many people heard the inspiring message of good-will of President Widtsoe, which greatly impressed all present. He dwelt upon the restored Gospel as the only solution of the economic and spiritual situation of the French Nation and stressed obedience to the simple principles of the all-saving message as the means to renewed prosperity and happiness. A message of love and peace, of hope and happiness, was imparted to those who were seeking for light and truth.

The Spirit of the Lord permeated each meeting, and the influence and spirit of good-will which was prevalent testified to the

veracity of the message and was as a divine evidence of the work.

President Christensen also spoke in a very persuasive manner on Gospel principles and was greatly enjoyed.

Those who were in attendance will long remember the visit of President Widtsoe. It was the first event of its kind in the history of the French Mission, since no other Apostle has made such an extensive visit.

The Lyons District is located in the industrial centre of France, comprizing three large cities with an aggregate population of more than one million.

Conditions point to a very promising future for the latter-day cause in this part of the Lord's vineyard.

Saints and missionaries of the district send their hearty greetings and support to all those who are engaged in the cause of God.

ELLIOTT D. HOLT, Lyons District President

THE TRUE CHRIST AND HIS GOSPEL

(Concluded from page 263)

He had His human side as well as His divine—He was the God-man, and the Man-god. He enables man to see Divinity in humanity. Jesus Christ is the Son of God; and we also are sons and daughters of God. That is the Gospel message which the Son of God brought to earth. The beautiful human life lived by this Man, Jesus the Christ, is recorded, and remains for us to copy in its simplicity and purity, as nearly as we can.

Let us study the life of Christ, and follow Him throughout His ministry and learn His ways.

The Christ of "the creeds" will seem but a waxen figure, made for display; and the real, the living Christ, will be known and loved by all.

"MORMONISM" DEVELOPS INTELLIGENCE

"Every knee shall bow and every tongue confess that Jesus is the Christ." "Mormonism" and its momentous message—that God has spoken in this day, and restored again the Gospel—which if followed in its entirety, will enable man to attain near unto that state spoken of by the Saviour of the world when He said: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

The need of the hour is the true conception of God which has been given to the world by the Prophet Joseph Smith, who declared unto the world in all soberness and truth, and sealed that testimony with his life-blood, that he saw "God the Father and His Son Jesus Christ," as did Stephen of old; and that they were in the form of men, like unto you and me, as Moses gave his word in Genesis that "God created man in His own image, in the image of God created He him."

"Mormonism" glorifies intelligence and declares that knowledge is power, both in this world and in the world to come. That ye might know God, and Jesus Christ whom He hath sent, two thousand five hundred missionaries are sent out each year by the Church of Jesus Christ of Latter-day Saints, paying their own way, not "preaching for hire," but for the love of mankind, and for the salvation of the children of men.

The modern age of rush in which we live does not give any lasting satisfaction, for man realizes that he is but a visitor upon this planet for a little while; how short his visit is to be, no one may say.

"Mormonism" says to him: "For a wise and glorious purpose, you were placed here in the flesh, that you might gain for yourself an exaltation in the celestial kingdom of God. From your manhood, well-lived, you may reach unto the status of Godhood." Life is eternal; that which is called death is but an episode of life. As Jesus declared unto those in His day regarding the grain of wheat: "If it die, it bringeth forth much fruit."

THE "MESSAGE OF THE HOUR"

"Mormonism" declares this truth: That man is older than "the everlasting hills"; that he kept his first estate and earned the right to come here and partake of this life, in order that he might "go on to perfection" in Jesus Christ.

"Mormonism" is indeed "the message of the hour." It drives away the mists of doubt and elevates man as a reasoning being, and as a child of God.

This same Jesus will return again to this earth, and to His Saints, with whom He will dwell during the thousand years of peace, "Mormonism" bravely declares. It says boldly: "The truth shall make you free," if lived, from all the ills of "fallen man"; for in the scheme of redemption you will be made free. "Mormonism" answers the queries which puzzle men, and its answer is reasonable, just and true. It solves for all time "the riddle of the universe." Seek for yourself the true Christ and His message of life eternal—the original "pearls" of great price.

LONDON DISTRICT CONFERENCE

THE MISSIONARY activities and program for the winter months culminated in the successful spring conference of the London District of the Church of Jesus Christ of Latter-day Saints, held on April 14th, 1929, at the Kensington Town Hall. The audience was a representative group of which any community could be proud, and gave evidence to the friends assembled that "Mormonism" appeals to, and benefits all mankind.

In attendance were Mission President A. William Lund, Sister

Josephine B. Lund, their daughter Gwendolyn, and Elder Clifton G. M. Kerr from the British Mission office: President John L. Clarke, Elders Richard K. Knight, Jesseo C. Nixon, Milford A. Piggott, June E. Bartlett, Alton A. Linford, Eugene Romney, Jun., Harold B. Rowell, Ferrell N. Beckstead, David H. Huish, D. Wynne Thorne, James B. Harvey, William T. Knapton, Myron D. Bitton, William T. Mathie, Howard A. Thorne, and William M. Faulds of the London District.

The pageant: "The Restoration of the Priesthood," was presented in the morning session. Representatives of each auxiliary organization gave an outline of their work and the purpose of the organization. President Lund demonstrated how each of the auxiliaries are necessary to insure a correct understanding of the Gospel, which includes salvation for us on this earth and in the life to come.

A season of progress was evinced by the report of President John L. Clarke at the afternoon session. An increase of 11.3 per cent. in the payment of tithes, and 12.7 per cent. in the payment of fast offerings was reported over the preceding six months. Ten persons have been baptized and many new friends made as a result of the diligent labours of the missionaries and Saints. President Lund, in his remarks, gave conclusive evidence of the divine mission of Joseph Smith and the authenticity of the Book of Mormon.

As the concluding address of the conference, President Lund bore fervent testimony to the physical existence of God the Eternal Father and His Son Jesus Christ, stating that they possess tangible bodies, parts and passions. Missionaries and local members explained "Mormonism" to those assembled.

A special musical program was furnished at each session of the conference under the direction of Sister Grace T. Pugh and Elder Milford A. Piggott, which added greatly to the spirit of the occasion.

All in attendance at the meetings were benefited. Our friends who were brought to the conference through extensive advertising were much impressed and expressed a desire to learn more about "Mormonism."

Favourable reports appeared in the Sunday and daily papers.

A Priesthood and officers' meeting was held Saturday, April 13th. A spirit of unity was reported in all of the branches, as well as an increased desire to do the will of God.

RICHARD K. KNIGHT, District Clerk

"THE SPIRIT of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth; And no man receiveth a fulness unless he keepeth his commandments."—DOCTRINE AND COVENANTS 93:26, 27.

QUESTIONS FROM THE FIELD

Did Jesus appear to the people on the American continent before or after His Ascension?

The "Ascension" of Jesus usually refers to the final ascension of Christ in Palestine, forty days after His resurrection. (Mark 16:19; Luke 24:51).

There may have been other ascensions, for, although He said to Mary in the garden: "Touch me not; for I am not yet ascended to my Father" which is in heaven, He was touched by several of His followers. (John 20:20, 27). This has led to the belief, and a very probable one, that Jesus met with His disciples after having ascended to His Father in heaven immediately following His resurrection to report the completion of His mission. There may have been several such ascensions, but the Ascension is always understood to mean His final disappearance from the physical view of His disciples in Judea.

The Book of Mormon predicts clearly that Jesus would visit the American continent after the ascension.

"And it came to pass that when Jesus had spoken these words the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them after his *ascension* into heaven." (3 Nephi 11:12; see also 3 Nephi 10:18).

Unless the Book of Mormon refers to an ascension preceding the final one, which is not likely, it may be held that Jesus appeared to the people of the American continent after His final ascension in Palestine.

FROM THE MISSION FIELD

Branch Conference: Of the Carlisle Branch, Newcastle District, held on March 24th. A spirit of good-will was manifest. President Weston R. Clark, Elders Rulon S. Scoville and Eldon P. Darley were the speakers.

Releases and Departures: The following missionaries have been honorably released and have sailed for their homes in America: Alma Faron Spackman—Liverpool and Welsh Districts—released April 2nd, sailed from Southampton aboard the *Republic* on April 12th; Robert Dell Buchanan—Sheffield and London Districts—released on March 21st, and Heber J. Matkin—Birmingham District—released on March 21st, sailed from Cherbourg aboard the *President Harding* on April 26th; Elder Ralph V. Chisholm—London District and Liverpool office—released November 13th, and Sister Mary R. Booth—Armenian Mission—recently released, sailed aboard the *Republic* from Southampton on April 12th.

Elder Chisholm was sent to Palestine by President John A. Widtsoe of the European Mission, to assist Sister Booth to return home, upon the death of her husband, President Joseph Wilford Booth, of the Armenian Mission.

Doings in the Districts: *Birmingham*—At a baptismal service held in the Handsworth Chapel, on Saturday, April 6th, two persons were baptized by Elders Arthur T. Coleman and Philip D. Quayle, and confirmed by President A. William Lund and Elder Lysle P. Monson.

Liverpool—Holmes Chapel was the scene of a rousing "Good Friday" party, on March 29th. The Accrington, Burnley and Nelson Branches joined for the event. The members enjoyed a four mile hike from Burnley, where luncheon and sports were enjoyed.

The Blackburn Branch Bee-Hive girls enjoyed an outing to Blackpool on March 30th.

At a baptismal service held at Wigan on March 29th, one person was baptized by Elder Marion S. Johnston and confirmed by Elder William O. Tolman.

Norwich—Branch members gave a concert at Lowestoft on Friday, March 29th.

Many interested investigators joined with the Ipswich Branch members at Branford, where a picnic was enjoyed on Good Friday, March 29th.

Norwich Branch members gave a three-act play at an entertainment on Easter Monday, April 1st, at Lowestoft. Refreshments were served to the visitors.

Newcastle—Inter-branch competitions in M. I. A. work were successfully terminated on Easter Monday, April 1st, when the final contest was held at Sunderland. A "Green and Gold ball" was the main feature of the evening entertainment. Costumes and decorations were in corresponding colours.

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN